

LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI.

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NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

INFINITE are thy works, O God, in the molecule as well as in the stars.

THE only tangible, satisfactory proof of a life beyond is by and through Spiritualism.

"GIVE me neither poverty nor riches;" for with the one I may become a slave to my necessities, and with the other, to my avarice.

PEACE and harmony can only come of that pure spirit of love for each other, which must characterize those who would attain to this condition.

"KEEP good company," and in order to do so one should be worthy of fellowship among people of that kind. Think good thoughts, speak good words, do good

things, and we will not need to go far to find our good company; they will gather around us.

THE man who treats his faithful friend, the noble horse, unmercifully, deserves the fate of metempsychosis,—to be turned into a horse, and to be himself beaten.

STRUGGLE against fate as best you can, until it becomes an accomplished fact, then cease to repine and make the most of it; for an accomplished fact is the "decree of the gods."

It takes the best mathematicians the world ever saw to work out the problems of the stars; and yet, there are those who say, "There is nothing but blind force at the back of Nature's laws."

WE should spend more time in teaching our children and each other how to *live* and *grow*; rather than holding up death as an awful punishment visited upon us by an angry and relentless God, beyond which all is mystery.

SPIRITUALISM would teach us of eternal life, constant growth or progress in higher attainments which the spirit of man will ever pursue, and that in the acquirement of these attainments, one by one, there is increased joy or happiness. As another leaf appears the surface of the plant is increased, from which it receives more elements of growth from the atmosphere around it: just so the spirit when coming in possession of a new truth, enjoys it and receives from it the inspirational desire to acquire another, and then still another. It would teach us that one who is lazy, indolent, trifling, profligate, or one who seeks pleasure simply to make him or her laugh is spiritually dead, or lives on a plane but little higher than a brute, no matter what clothes they wear nor how

much, nor how little, money they have, nor how they are regarded by the world.

PERFECTED THROUGH SUFFERING.

There are many passages in the New Testament referring to the refining influence of suffering, and the christian believers understand it all to apply to those, and to those only, who suffer or have suffered, for the cause of Christ, as they call it. But we are satisfied it was intended to, and does, cover a much broader ground. There is something inherent in suffering, and particularly in that of the mind, that refines and develops the soul or spirit. And it is no less a fact, that the suffering of the body brings the soul nearer the surface, or to the front, as it were, the body thus becoming negative to the spirit.

Jesus of Nazareth is often described as in that condition, and thus more receptive to spirit influence. And in Hebrews 2: 10, he is spoken of as being *perfected through suffering*.

There is no doubt that anguish of any kind is calculated to quicken the thoughts, if not the perceptions of the person suffering, and set them to thinking and longing, if not reaching out, for some other condition. To have suffered in any direction, causes the person to have a keener,—a deeper, sympathy for those who may be passing through the same ordeal.

It seems to be a belief attached to the christian faith, that back of all suffering there must have been sin or crime, and failing to trace it in any other direction, "original sin," or the sin and disobedience of Adam and Eve, is made to play a leading part in the catalogue of reasons for suffering, and the crude and imperfect state in which we find the world. But there are more philosophical and natural reasons for suffering than the sin, as it is called, of any person whatever.

All physical suffering is the result of

the relation man bears to physical life, or physical law. He may be made to suffer intensely, without any agency of his own in the matter. Indeed, how often do we see the innocent suffer with and for the guilty, while the latter often go unpunished, at least in this life.

Even the causes for mental suffering may have originated altogether outside of ourselves. How often does the parent suffer in mind as well as body, for the indiscretions of the child, and does not the wife suffer on account of the drunken husband? How often, indeed, have our acts, done in the most unselfish spirit, recoiled upon us, and caused us to suffer the torments of the damned.

So it cannot be said with truth, that crime is always at the back of suffering; though we think it may safely be said, that crime will be followed up by suffering, here or hereafter; for the Creator of this planet and all that is in it has so arranged it, that justice will triumph over time and space, and every obstacle, and will bring about the judgment of an awakened conscience and expiation for the wrong committed, here or hereafter.

Yes, suffering is a purifier, and eliminates from the human soul its selfishness, grossness and animality, and fits it to associate with the good and pure of earth, or of the angel world. And the spirit world is ever open to hear the cry of the distressed of whatever kind, be it from the depths of degradation, or from a throne.

The soul of the universe beats in response to the suffering of every created thing, and says: When your sufferings are more than you can bear there is an open door through death for the lower to come up higher; for there is no end to life. All are traveling the same road through suffering from a lower to a higher. Then fear not to launch your little bark on the ocean of eternity, for nothing can be lost. Every act and even thought of your life is registered on the retina of your soul and the balance will be struck for or against you.

PROGRESS OF MAN.

Man is the *epitome* of all below him, and the *embryo* of all above him. In the productions of Nature, or God, we find every conceivable variety. All that is low, all up to the finest and most delicate tree, that is coarse, all that is crude, and so on shrub, or flower; and so it is in the animal kingdom, the variety is almost infinite, and it is the same in every department of life.

To the five senses we find the most delicious, and also the most disagreeable things. We find that which throws us into the greatest ecstasy of delight, and then that of the opposite extreme. So it was evidently the design of the all-wise Creator, that all grades and conditions should be represented, in the boundless variety of nature. And as man, by the law of evolution, (a law believed by many to be well established), stands at the head, he is the *epitome* of all below him, the must necessarily partake of, and *represent*, more or less of *all* that is below him. Hence, the incongruous in the man we have to-day. But he is better than he *was* and he *will* be better than he *is*.

And if he has come up through all the gradations from "molecule in its primitive state," to man, he has certainly made wonderful progress. He stands midway, between the heavens and the earth: looking *down* he sees wondrous *depths*, and looking up, he sees almost infinite heights. And how much more is it to be proud of, to have come up from the depths, than to have fallen, according to the Mosaic account, from a state of perfection, (but really a state of ignorance) to be an outcast from God, and from eternal life, as is stated in the Mosaic account.

Man is struggling up the steep of time, through the grades of animality, and intellectuality, to spirituality, and they are scattered all along the road between the almost purely animal, and the highly spiritual. Is it to be wondered, then, that there should be all grades of humanity, almost from the demon to the saint?

The instinct, (as we call it) that is uppermost in the animal, is selfishness, and no doubt was given to it for wise purposes—for self preservation. Indeed, the animal creation came honestly by it; for the animal inherited it, as the smallest atom has within itself the law of attraction, which, to it, is the law of self preservation in another form. For, if it had not that, disintegration, and loss of individuality, would be the result. And so we find it. Man still retains more or less of that "mark of the beast," and until he emerges into spirituality he is "of the earth, earthy" and hence that which we call sin or wickedness, is the result.

But while the physical or animal cauldron often boils over in early life, causing wreck and ruin to all around it, or even in middle age, still in mature years the moral and intellectual, and often the spiritual, gain the ascendancy; showing that

the physical is ephemeral, while the spiritual is lasting,—is really the true man.

There have been certain eras or epochs, clearly marked in the history of the world, when certain phenomenal developments took place; not only in physical, but in moral, mental and spiritual life. These seem to have occurred at intervals of about two thousand years, and we think that any one, who can discern the "signs of the times" can see that we have entered upon one of those eras, or epochs. That man is about to drop the old, and take on the new; that the old mantle that has enclouded the mind, is about dropping off, and a new thought, a new perception, is about to take possession. 'Old things are passing away, and all things are becoming new.'

We are too apt to think that the brain of man has always been capable of receiving and analyzing all and perhaps more, than it has capacity for, at present. But we believe such is not the case. We believe the time was, when not only the brain of man, but the electrical condition of the planet was such that many of the present inventions now in use, could not have been given to man; nor would they have operated if they had, but would have been a source of danger to him, rather than the willing servant of to-day.

That this planet throws off, and takes on from other planets, there can be no doubt; else *why* the revolutions in space? When we consider that this planet revolves around another sun and so on, ad infinitum, it must as a sequence, be taking on and throwing off constantly new, magnetic, and electric currents, and like passing through the refiner's crucible, becoming more and more refined.

And if asked "how we *know* that we are becoming more and more refined, or developed, we point to the *wisdom principle* that governs the rhythmic evolutions of the stars; and the geological proofs of the refining processes of Nature, on the planet; and the advanced scope of the mind of man, as evidenced by the attainments he has already reached, as compared with even historic man, and his aspiration, which is a prophecy, of yet higher heights to be attained.

B.

For Light in the West.

SPIRITUAL DEGREES.

There are two distinct phases characterizing a belief in spirit-communion, one being limited to the mere acceptance of the *phenomenon*, the other, by an in-

trospedition into the *ethics* of Spiritualism, with the collateral endeavor to transform the life and character into strict harmony with its divine inculcations. The practical distinction between these classes, is like two individuals, one having, for instance, a hundred thousand dollars on deposit in a bank, which he can lay his hand on at will, and the other, one who looks in through the glass screens and *sees* the money there, his knowledge being all that he possesses in the case.

While Spiritualism attests the reality of a future life, if the investigator stops on abstract *belief* of the fact, without acquainting himself with its philosophy, or attuning his life to the æolian harmony of its precepts, it is doubtful whether he is not worse off, than without any knowledge on the subject. If a person says,—“Yes, there is another life; Spiritualism proves it,” and takes the knowledge of the fact, for all there is in Spiritualism—if he ignores the principles of fraternal love, justice, charity and mercy, if he stifles all aspiration for the divine and beautiful,—by the very principles of spiritual ethics he will not enter the next life a whit better off, than one who has lived and died a stark materialist. Nay, more: the materialist will rank him in moral elevation; for his negation of a future life reprieves, measurably, his amenability to conscious infraction of the law of his being: he believed in no future life, and was without the incentives to high moral actuation, which such belief inspires.

This kind of Spiritualist takes rank with the deciduous followers of old thology, who still believe that faith in Christ—his “atonement,” “merits,” etc., etc.—will be an all-sufficient passport to land them in the “front parlor” of the “house not made with hands, eternal in the heavens.” Both classes alike lean on broken reeds. Why should the lackadaisical, free and go-easy Spiritualist enter upon rewards in the Spirit world that he has never lifted a finger to *earn* while here, beyond merely affirming a belief that, “there is another life, and they have a good time over there, too?” The other life he will find; but his previous knowledge of it only, will not set him ahead one iota, nor add a tint to the scenery, that is radiant to the eye of the beholder who has clarified his vision, while on earth, by works of earnest, zealous love, to discern the living glories of the realm of the hereafter.

Again, why should the person who has “faith” that Christ was very good, benefi-

cent, just, self abnegating—yea, very “God”—for argument’s sake—be entitled to special rewards on account of it, hereafter? If I believe that Vanderbuilt was worth two hundred millions of dollars, that belief, merely, puts not a penny in my pocket. Neither a belief in immortality simply, by Spiritualists, nor faith in Christ by Christians, is going to make the world a particle better, without an actuation born of love, to make life a continual endeavor to inaugurate heaven on earth, in a prelibation of the joys that await the faithful toiler, in the life to come.

V. C. TAYLOR.

MATERIALISM—MATERIAL SCIENCE.

“Modern Spiritualism is the result of a reaction”
 “from modern Materialism . . . Materialism”
 “sets up an enormous machine of the universe”
 “and places man amid the incessant whirr and”
 “hiss of its toothened iron wheels—amid the”
 “deafening crash of its ponderous hammers—a”
 “helpless and dependant creature. . . . Nature”
 “acts with fearful uniformity, stern as fate,”
 “absolute as tyranny, merciless as death,—too”
 “vast to praise, too inexplicable to worship, too”
 “inexorable to propitiate,—It has no ear for”
 “prayer, no heart for sympathy, no arm to save.”

—REV. CALVIN S. BLACKWELL,
 in St. Louis *Republican*, April 5th.

Webster defines a Materialist as,

“One who denies the existence of spiritual”
 “substances, and maintains that the soul of”
 “man is the result of a particular organization”
 “of matter in the body;”

And Materialism as,
 “The doctrine of the Materialist.”

For Materialism as thus defined, there is no defense proposed.

The great majority of the scientists of the present day repudiate it—and among those popularly classed as its advocates, enough can be gleaned from their published statements to show that even they do not endorse it.

It is opposed to the almost universal sense of mankind, and never has been or will be believed by any respectable number of people, either intelligent or ignorant.

It can be safely ignored, as it will die of its own inherent inertia.

But unfortunately, very many public teachers of morals have either wilfully or carelessly associated those branches of science relating to the nature and laws of matter with this “ism,” in such a way as to leave the impression with their hearers that the tendency of all science that has to do with facts of matter is materialistic, and therefore a thing to be avoided as ministering to that great bug-bear “Modern Scepticism.”

They cry out that “Material Science

is Godless,” forgetting or ignoring the fact that modern research has so broadened the field of knowledge, that in order to accomplish results within the span of one life science *must* be subdivided, and that those subdivisions which relate to matter—*per se*—must of necessity teach the facts relating to matter, and *nothing else*. They forget that the specialist is pushing forward, each in his own direction, and they do not or will not recognize the fact that the collective work when fully matured will supply what individual work may lack.

The world owes Prof. Tyndall and others like him a vote of commendation, because they *do* attend to their own strict line of investigation; and *do not* attempt to use the weight of their great influence to lead people into theoretical paths, the outcome of which they regard as uncertain.

In this article the term Material Science will be used as including these subdivisions of science which have for their object the investigation and statement of the facts of material nature.

Dick says: “The undevout astronomer is mad.”

Oersted says: “The laws of nature are the thoughts of God.”

There are three aspects in which we may view Material Science:—

The Organic,
 The Dynamic,
 The Esthetic.

The Organic as relating to the facts of organization, construction, etc. This is the scientific view, and is at present in competent hands.

The Dynamic view relates to its utility and adaptability to the wants of man, and is monopolized by the so-called “practical man”; and the Esthetic view is that which relates to the eternal, the beautiful, and the good. This too long has been the domain of the Poet, and it is time that we begin to take the facts which the first view presents, and carry them *through* the second, and *into* the third, and there make use of them.

A one sided view is confessedly the wrong place to stop; and Material Science never will be judged rightly, until we view it correctly in *all* its aspects; and it is against this one sided view that this protest is made.

Nature *does* act with fearful uniformity.

The fire will *warm* or *burn* you.

Light will bless or blind you.

Electricity will invigorate your body or it will leave it scared and lifeless.

These are forces, and they act in accordance with law.

They bring rewards for right use and penalties for perversion.

It is entirely owing to the fact that they are unchangable, inexorable and absolute that we can use and control them.

Light and heat minister to us, and electricity runs our errands, simply and solely for the reason that under certain conditions they can be depended upon to act in certain ways.

Is light a blessing to humanity; then it is greatly enhanced when man has learned the laws of light and is therefore able to bring about beneficial results through the application of those laws.

If we find that heat acts as a force in given directions and is invariably amenable to certain laws, our wise course and the present practice of the world is, to understand these laws and to govern our own acts so as to be *in harmony with them*.

Man because he is free in his choice, is too often out of harmony with nature, and he has to suffer the penalty until he places himself right.

Nature is "stern as fate," but her penalties are only for culprits.

Herbert Spencer defines Life as "correspondence with one's environment," and the idea of co-correspondence is, harmonious co-operation.

Act in harmony and you will be rewarded; decline to do so either wilfully or ignorantly and you *must* pay the penalty.

That Material Science has contributed vastly to the comfort and prosperity of civilized man there can be no question and no need of illustration.

Here is a field of investigation that calls for volunteers.

It is beyond the field of either the Scientist or the practical man.

It is the legitimate outgrowth of both, —it is one step farther. First the facts; second, their practical uses; third, their moral and spiritual application.

"First the blade, then the ear, then the full corn in the ear."

If man is a part of material nature.

If there is a correlation of force.

If matter, energy, and intelligence are eternal, then moral acts and ethical sanctions *must* touch so near to material science that some day the relationship will be demonstrated, and science *will* by logic as "absolute as tyranny" step over the boundary line.

Spiritualism lives to-day because the

minds of the world's thinkers and leaders are working so near this boundary line that it establishes what may be called a sort of "*spiritual induction*," which makes interchange of thought possible: and granting this to be true, the reason of the imperfection of the communication lies mainly with *us*—because we have not as yet taken the laws of matter and practically applied them to our moral and spiritual life, *i. e.*, we have not come into full harmony with our spiritual environment.

It is through this aspect of material science that great good is in store for the world.

The great foundation of facts which science is to furnish is to be,—when completed—the ground work on which the future temple of truth is to be reared.

In the earth the germ—then growth—then fruition. Surely this is no idle fancy: the analogy of the past fully warrants us in a forecast of the future.

As surely as man *has* unfolded and progressed, so surely will he continue to do so.

Let us then practice better methods; let us refrain from one sided views and conclusions.

Let us at least apply this test to scientific statement: first, what are the facts; second, how can they be utilized, and third, what higher lesson do they teach.

In the spring of the year when the sun unlocks the icy fetters of the earth, down in the mud at the bottom of the pool, rests the roots of the water-lily. It begins its growth struggling towards the light. The water is turbid, the light is dim, but slowly and surely in response to the law of its being it at last attains its object and spreads its fragrant blossom as a thank offering to the source of light and heat.

The analogy is evident:

The pure and earnest striving of the spiritual soul towards spiritual light is *not* a reaction; but rather it is a growth and unfoldment which, tho' slow, is never the less sure; and according to knowledge and whose upward tendency even through muddy surroundings and with but faint glimpses of the light, will yet be to that point where on the bosom of nature the soul may unfold in light and truth and its fragrance may ascend in harmony with all things, a grateful tribute to nature's God.

That our eyes may be open to these beauties, and that we "may apprehend that for which we are apprehended," the entreaty comes to-day as it did in days of yore;—"Quench not"—"Grieve not"—"Resist not the Spirit."

DOREMUS.

For Light in the West.

SPIRIT OF LIGHT.

(Continued from No. 12.)

The veil being raised, and gates thrown open wide,
The saints appear, and therewith a host
Of Angels in great army come, battling
For the right; and to make known the way
Whereby divine inheritance, love, light and truth
May be proclaimed to all of earth's great family.

The old man Adam and his seed
Have slept out their sleep, and awake anew,
Refreshed, and with full strength are called again
By Father Time to march to battle.
To fight the fight with kingly powers,
And priests, and crafty men, and those who sow
The seed to bring forth dead sea fruit, or such
As on salvation set a seal
Only to be opened by their will, and under
Such restraints as starve the souls of many.

Let hallelujahs hence be sung
To all the Gods of earth,—they who have ceased
By dominant power of will to darken
As by the shades of night the sun.
The lives of men, and now teach lessons
Consoling to the world. No hell nor devil
Famishing for souls to sacrifice unto
A sulphurous fire, or darkness forevermore;
That the pail of death, and silent grave
Should no more terror have—
All death being lost in a lethean sea of time;
The final change being light and life
Renewed again. That when we pass from life
To life, we take with us the good and leave
The bad behind—the good to be husbanded
And grow, renewed on fields elysian,
On and on, progression holding away.
No beginning, nor no end being known
To time nor space; but all as one vast
Eternity of things.

To the wisdom of the Great Unknowable
All should offer thanks; He having loosed
The reigns of thought that held for ages past
All mankind subject to the church and state.
With minds imprisoned by illusive monarchs,
Or their satellites in self righteous robes,
Whose potency to bless or damn, was held
To be divine. While the veil was down
And gates were closed, neither saints nor angels
Could appear, to break the bands and set
The captives free. But now, the spirits of
The higher spheres, as well as those of earth,
Rejoice to know that no longer lives a soul
Who may not find the light, refulgent shining,
Potent, from the great first cause, sent forth
Unto all the earth, conquering and to conquer.
The battle being won, illuminated
Crowns will fall on millions yet unknown,
Delegated unto them from the spheres
Of light, and from the great throne on high;
Where dwell the souls "not lost but gone before"
Returning, triumphant o'er the grave,
With glad tidings and spiritual food
To the hungry souls of earth.

Restrain—a moment's thought.
Ye mammon-mongers of the world, who sweat
And toil for gold, when on thy couch reclining,
Resplendent though it be, with costly gems
Of earth's rarest beauty, reason for a time
On what stuff ye mortals are.
When thus absorbed in thought, seek thou the light

Of holier things, that are great and true,
Not for a day, but for all time. Listen!
A low, sweet voice from the spheres may come—
May call thee afar away, unto
An inexhaustible fountain
Of living truth that will more enrich the soul
Than all the wealth of earth, or gifts
From thrones or kings. Should this be so,
While in the elements of living spirits
Seize and draw out the malleable links,
That form the chain connecting worlds,
Of which thou art a part—
The great continuous whole,
"Whose body Nature is, and God the soul."
Let those whose eyes are open to the light
That through nature's camera descends
Reflecting worlds and all that is thereon
Enlist in the great army of spirits.
No duty now so great. The evidence
Overwhelming comes, proclaiming to the world
The truth of spirit power. No judge
From without the mold of human clay,
Should sentence pass, adverse unto
The rulings of the Prince of peace and love,
Who sends His agents down, to those who sit
In judgment here, with full instructions
To render verdicts true; without self pride.
Or pomp, but to "do unto others as you
Would have others do." "For who would lose,
Though full of pain, this intellectual being,
Those thoughts that wonder through eternity."

DELANVAN DE VOR.

Transcribed for Light in the West.

SPIRIT COMMUNICATION.

Remarks on Clairvoyance, Clairaudience, and Trance:—

The human frame is a wonderful piece of mechanism; all partake of the same constituents, yet so varied are the combinations, that the powers developed in one, may seem totally deficient in others. Not exactly so; the spiritual nature is the same in all, but the developments are varied, sometimes by circumstances or surroundings, more frequently by a strong magnetic force which we perceive and make use of. These powers are developed by the assistance of spirits, whose employment is to aid in the development of the spiritual nature in man.

Many persons have the power of mesmerizing in cases where the persons operated on lack the firmness to resist, and are willingly passive; the same conditions are necessary for us. The medium must be passive, or the manifestations will be uncertain. If there is a strong will against the use of that force, it can only be partially developed, and is not likely to benefit any.

They are the opposites of those who are carried away with the foolish idea, that their controls will guide them in the affairs of daily life. Man has reason given him

to guide earthly affairs, and to judge when the powers we are considering should be properly exercised. All duties should be attended to, and by the use of good judgment none will be neglected; all manifestations, from the tiny rap to materializations have proved useful, some convincing one class of minds, others another class, till thousands have been convinced of spirit communion.

And note the silent power of spirit influence; the teachings of the orthodox churches are gradually changing, as the facts now well known prove the inconsistency of many of their dogmatical teachings. And how has all this been done; by mediums willingly allowing their powers to be used for the benefit of their fellow creatures. If all were only clairvoyants, or clairaudients, few would be convinced; as the proofs are not always striking; but when intelligent and reasonable teachings are communicated during trance conditions, it is evident that a power outside of the medium is operating on the human frame.

We do not advise all mediums to devote themselves to the cultivation of their gifts. It is now, as it always has been, the duties of the home, the business, the calling, the profession, are not neglected by the performance of religious duties; so should the gifts of mediumship be used, but never be despised or neglected.

Let every gift be used with reference to the will of the Giver. These gifts are not bestowed for the selfish superiority of any; it is a mistake that mediumship of itself elevates. No, the elevation consists in the improvement of character and conduct which ought to follow the proper use of these gifts. Mediums should consider themselves servants, accountable for the responsibilities which these bestowments entail. *January 16, 1886*

December 26, '85—On the state of those who continue to dispise the teachings of the inhabitants of spirit life:—

It seems strange to us that mortals, surrounded as they are by proofs of their own spiritual nature, and the continual and oft repeated manifestations of the inter-communion of spirits in and out of the earthly body, should continue to deride and insult those whose reason is convinced of the truth of our statements. To what must we attribute this stolid, senseless opposition. In the first place, to wilful ignorance and, in many instances, the intense love of the dollar blinds them to

every idea that does not carry gain with it. Men of this class seldom cultivate their intellectuality for the acquisition of knowledge not connected with financiering; their only object being to grasp every opportunity to increase their earthly possessions. This being the sole object of their life, how excessively ridiculous in their eyes are any and all of the teachings and manifestations of the spirit nature—"give us the dollars and do not annoy us with such unprofitable ideas." To urge them to a belief in Spiritualism would belike casting pearls before swine; they will go on groveling.

There are others more intellectual, but having been educated in certain grooves of thought, they are fixed in them; and as many old cherished ideas must be driven out before the new can be received, it is painful and irksome to consider a subject which antagonizes their early instilled belief. At any rate, their future is safe, according to their faith, and if they have no belief in a future, they are satisfied they are as well off as their fellows, and indifference takes the place of belief. They have no fear of death; they meet it as the stupid ox meets its death blow.

Nor are those much better, who in their self-conceit imagine they can solve the mysteries of nature, whether relating to the spirit, or indeed to the most exalted ideas. They understand it all; they make theories to meet every case they hear of and suppose themselves able critics of the works of our Heavenly Father, as displayed in terrestrial or spiritual subjects. They need no teaching; their spirits while confined in the earthly body are satisfied that they can explain all mysteries, and not till they enter spirit life can they perceive their self sufficiency and ignorance. Contrast those cases with the tranquil feeling of the humble believer, conscious of the rectitude of his life, looking forward to the change which will introduce him to the society of loving, pure, congenial spirits, whose happiness consists in helping each other to attainments higher than the most conceited of mortals can imagine.

My friend: I wish to state my thoughts on the indifference so many display with regard to spirit communion. I did not believe in it but like all other unbelievers, I found on entering spirit life that I had deprived myself of a great source of happiness,—the privilege of having certain knowledge of a future state; for the intelligence shown in these communings, ought to convince all that reason is predominant

in the spiritual state as in the earthly, but free from the cloudy surroundings of earth, and therefore superior in aspirations and ideas. The pride of man's reason while on earth is the principal cause of unbelief,—so true is it, that humility is the first step to the advancement of the soul. These few words are from Henry Walker.

Y. E. S.

LETTER FROM JOHN WETHERBEE.

I read in the *LIGHT IN THE WEST* of July 3rd. that it proposes to be a weekly, instead of semi-monthly journal. I am glad of that, I really hope the management will be compensated for the change; and I can hardly think otherwise than that it will be. I certainly consider it one of the best periodicals issued in the cause of Spiritualism, or any other cause, for that matter. The articles are readable, and the shape and the quality of the paper are spiritually and materially good; and when lying on my table with its contemporaries it is more persuasive and conspicuous than any of them. Its title seems to stick out invitingly, and its articles are in keeping with its title; and since it was born some half a year ago, it seems to me its articles have been copied more than is usual.

In almost every spiritual paper I take up I see long extracts from the chapters of "Why I Became a Spiritualist." This fact has sent me back to read the articles, or chapters, over again; not that I am in the habit of skipping such articles,—I am apt to read short items first, next the thoughts of any writer that I know and fancy, and generally take in the whole after a while; for I am quite a devourer of written words. The title, "Why I Became a Spiritualist," was not an attractive one at first. I had seen and heard too many of them and what cared I what made one a Spiritualist; the main thing was, *to be one*. However, a more consecutive reading of the chapters of the one in the *LIGHT IN THE WEST* impressed me thoughtfully, like my own; and I see its copyright is secured, so it will some day, perhaps, be in book form. Well, I am proud of our spiritual literature: considering the youth of the cause,—not yet forty years old—its volumes make a huge pile, and certainly a creditable one.

The motto of *LIGHT IN THE WEST* (which is certainly also the motto of the cause) is "Let there be Light." And if Spiritualism through its literature has not been a light-bringer or a light giver, it must be due to the truth uttered in the Gospel of John: "And the light shineth in darkness and

the darkness comprehended it not." There is such a thing as color blindness in the world; that is now well recognized. And as the laws below are sisters to the laws above, we have no doubt that the law of color blindness extends higher up, and is sometimes a cerebral as well as physical infirmity; for there are so many who don't see the light of Spiritualism, even when it is shining in their faces. Well we must continue to shine and continue to say, "Let there be Light," so then you are doing a good thing in doubling your dose. May you not be casting your pearls before swine, and I don't believe you will—if occasionally so, it will be the swine's loss, not yours.

It does seem to me as though the great and growing city of St. Louis needs, and a very large number will appreciate and sustain, a *LIGHT IN THE WEST*, like the one you present; and though centering in that city as its home, the light need not be confined there; but its rays be welcomed all over the land. I think you have some very good contributors, and it pleases me to see the pen of my friend, Prof. Henry Kiddle, shining in your columns. I like his articles on Materialism,—in fact, he hardly ever writes any thing that is not in harmony with my own thought. He has lately written some words on the religion of Spiritualism. I think the Spiritualists as a body will bear a little more religion than they at present manifest, and they will be the better for it. We must all remember that there is religion and religion. The word Religion has been much damaged by its associations. The old associations are passing away, and as Theodore Parker said, "the places that knew them shall know them no more forever; but religion will endure and to its days there is no end."

I am somewhat of a Bohemian in my way of writing for the public; still I am not earthly, sensual and devilish, as the Bohemian class is apt to be; and in assuming the character, I may not be doing myself justice, but my old friend, now a spirit, the "Sage of Galveston," used to consider me one and he ought to have been a judge, as he was long on the editorial staff of the *New York Herald*. But whatever I am, I aim to be truthful. I have a constituency who believe that much of me. One thing is certain, I do not come to a conclusion readily, but when I do come I stick. I have made in my writing life some pretty strong statements; but I have never had to take anything back, and I never expect to. This latter expression has slipped out on to my paper because my eye had fallen on

the article I wrote in your last, "Materialization under Test Conditions." What can a man want more for a test of the fact of materialization, or that the spirits, or some of them, have the power of extemporising living human forms out of the vacant air, than the strong statement I made in that article, and which I have duplicated since, and have at times had different but just as perfect tests?

I shall send a copy of this number of your paper to Z. T. H., a writer in the *Boston Herald*, who at the close of a column of "current jottings," where he had criticised the editor of the *Banner* somewhat, he closed with the following: "By the way what has become of Brother John Wetherbee? Has he too found out that he has been pursuing a will o' the wisp?" I wrote him and set him right—did not want him or any one to suppose I had fallen from grace, because for manly and Spiritualistic reasons, I had stopped writing for the *Banner*. This Z. T. H. was greatly interested in Spiritualism a few years ago, but Mrs. Benret, a medium, was so thoroughly detected in fraud, an accomplice under the floor, that he turned his back on the whole boodle but not on me, and missing me as above, he asked inquiringly. I said in reply that when I had time I would give him some facts, that would show him he was hasty; and as one of these, I have sent the *LIGHT IN THE WEST*. He will believe me, too, for certainly if one is not satisfied with what I saw and the way I saw it, he would not believe, as in the words of the parable, "though one rose from the dead."

MISTAKES WE MAKE.

To the Editor of Light in the West:

How many mistakes we do make in matters pertaining to what we think is religion! How many of us really do read the Bible. We read a little of it—we have either read it or heard it read in the day school by the teacher; and in Sunday School and at Church we have heard it read and explained much; but we never know anything about the book until we read it ourselves, for we have only had our attention called to the readable portions of the word. At least one fourth of it has been skipped because it is too vulgar to read or talk about. If it is the word of God, why not call attention to every jot and tittle of it; for it shall not pass away.

So with or in regard to our devotional exercises. We go to church, to Prayer meeting, and upon many occasions, made by a person whose only desire is to put his words together so as to make an impression. And he may succeed in that to some extent; but what good

is it to us or the man who makes it? It is only dust and ashes driven about on the field of prayer: it is not our prayer. Our prayer is just that which we always find ourselves desiring to obtain; that which we are always reaching out for; the object of our own heart's desire from time to time during life. Be it for good or bad, none of us can get rid of our prayers: if we desire to possess anything, or to do anything, we are praying for that thing and we alone are answerable, not another.

How many mistakes are made in instructing children. Parents who are professors of religion think their children must be better Christians than Christ was, in observing christian dogmas and practices which must have been intended by those who invented them to be an improvement upon Christ's teaching and examples. This I think is only telling lies to the children, believing that this course will please Christ, who is the Lord. Then go on and make the children believe that God the father, personal, a great King who must not be offended, but finally that there are so many miracles that we don't know anything anyhow; we are not permitted to know, but we must have faith in our Creator; although bad, by faith we will go all right up the Golden Stair. How about our watch; if something is wrong with it, and we pay for the information that we must have faith in the maker of that time piece, and it will go all right. I don't think faith in this case would be strong enough to answer the good purpose of the main spring of the watch.

Then we have evil to contend with. What we term good and evil must have always existed, and always will exist; in fact, if the two principles did not exist nothing else would exist. If we had not darkness we would not have light, and yet everything we call beautiful, the flowers that bloom, the delicious fruit we prize so highly, hang upon branches which take root and grow out of darkness and filth. All originates in darkness and imperfection. Man himself originated in darkness and comes from darkness into light; but he should allow himself to progress towards the light, and in order to do that, he must be continually throwing away his animal passions and appetites. He should cease now to be a carnivorous animal. War, bloodshed, quarreling and fighting will not cease, nor many diseases be abated on the earth as long as man eats the flesh of animals; for his composition is of just what he eats. Man should be wise and find out what food he should eat, by partaking of which he is kept in good health. He should never stand in need of strong medicine or vaccination.

And how many mistakes are made by lawyers and law makers. We certainly have too much law; the criminal code of every state in the Union should be overhauled and nearly all repealed. It costs too much to suppress crime and imperfectly done at that. Why should it cost so much? All people should have the right to do what they please, enjoy in their

own way the liberty guaranteed to them, so long as they do not injure other people. When they do, and render themselves unsafe in the community they should be locked up in a strong box, and kept in solitary confinement, on very simple diet until they learn to behave. And if their term expires, and they come out no better, put them back if it should be for life. The honest people should not be made to support them in a palace, either in the payment of taxes or skilled labor. Let the prisoner sit alone and do nothing but think; and if he comes to the conclusion he would rather be there than to have his liberty and behave himself, let him stay there and end his days. He and his God may have an understanding about it. Capital punishment should be abolished, and another penalty inflicted for that class of criminals.

Here I may as well have my say on the Mormon question, as it seems to take up so much time of our national legislators, and other people to no purpose. It is a matter that cannot well be legislated upon, anyhow; and I suppose the best way to dispose of it would be to prohibit Mormon emigration to this country, and then repeal the charter granted to them by the territory. Then let it alone, and Mormonism will soon have run its course.

As to Christianity vs. Spiritualism, I am not inclined now to take the case up; if the professing of it make people better, they should of course adhere to it; but they won't practise what they preach. I think in my investigation I have found that all religions are founded upon what we now call Spiritualism, only more crude and barbarous than now. As for the atonement, it is a little hard to believe that something or somebody has to be murdered in order to make some other people happy; I do not believe in shedding blood. But we must hold all things loosely that we may be ready to drop our old ideas. Do right to ourselves and all others; tell the truth; practise what we preach, and trust the Great Author of all things for what may come. I hope you will excuse me for inflicting this upon you; I did not intend to write the one half of it, but you need not let it annoy you—look it over and put it into the waste basket.

A. M. S.

Allegheny Pa.

Transcribed for Light in the West.

"HOW CAN WE KNOW GOD?"

[By the controlling Spirit, Inner Circle of St. Louis Spiritual Union, July 4th 1886.]

"It would take the omniscience of God himself to touch the thought of Deity, in all its details and ramifications. The finite can never fully comprehend the infinite. Matter truly has existed from beginning; it is to spirit what word is to the thought. Man is an epitome of the universe, and reveals in his infinitesimal parts the infinite power, wisdom, and love of the Most High. By a powerful microscope that will yet be invented, every blood corpuscle will be found to be a living, moving world, containing myriads of living beings;

and these living worlds, coursing in the shape of blood through the veins and arteries with the vital essences of the nerve currents, are only microscopically mirroring the circulation and movements of the illimitable divine body. These mighty orbs that glitter in the nightly sky, and sparkle with living light, are only so many blood corpuscles rolling through the veins of the living God.

The systems of systems all centering towards the very heart of all things, the great spiritual Sun, whose light is the light of all things, whose heat is the loving life of all that exists, and whose power is the spiritual essence that energises and vitalizes by its penetration and permeation of the smallest particles of matter, all things visible and invisible. Be it also remembered that the most potent of all mystic powers and essences are the least preceptible to the exoteric senses, and are only realized by their effects upon inert matter—by people clothed in matter.

Take slow steps and sure steps that you may learn the fact that to know God you must become God-like yourself in your attributes: and just as your wisdom and love attain to perfection, the divine, luminous beams glorify your acts, and the divine colorie radiates its genial heat into the cold hearts of your fellow men. And by gentle words, and tender acts of kindness towards all with whom you come in contact, you prove that the divine heat is glowing within yourself. So that from the two—loving wisdom, and wise love—is evolved the spiritual dynamic power which constitutes spiritual vitality by which creation becomes possible.

The fruit of the mind is expressed by the visible work accomplished. Let your life work, therefore, be a specimen of a mind illumined by divine wisdom, directed by divine love, and inspired and sustained by the power of the divine spirit. Search after truth, and weary not; for even the highest intelligences often cycles of ages, vainly seek the centre of all absolute knowledge. To know God entirely, you would have to be God yourself. Come into his spirit, and you will know more.

Another excellent communication received for next week.—E.V.

The 24th ult. was Queen Victoria's birth-day, and many journals made it the occasion to give some of the leading events of her life, but none to our knowledge, have recorded the fact that she is a firm believer in spirit communication, always has a vacant chair at her eating-table for Prince Albert, and has written a book in which her belief and the evidences upon which it is based are recorded in unequivocal terms.

—*World's Advance-Thought.*

"You are Mr. Talmage?"

"I am, sir."

"Well, sir, I am an evolutionist and I want to discuss that question with you. I am also an annihilationist. I believe that when I die that will be the end of me."

"Thank God for that!" devoutly ejaculated Mr. Talmage, as he walked off and left the man perfectly dazed.—*Golden Gate.*

REALITIES.

If God, the Future Life, and deathless souls,
Are not the most tremendous facts to me.
What matters it, that now the great earth rolls
Through space, with all its freight, unceasingly?

We are but victims of a senseless fate,
We are but crumbling fragments of a clod,
Unless we see in man, the image great
Of more than chance—the image of his God.
— C. M. S. in *Youth's Companion*.

WHY I BECAME A SPIRITUALIST.

(Copyright Secured.)

CHAPTER VIII.

During my investigation of the spiritual phenomena, now more than thirty-five years, I have endeavored to learn the spiritual status of a great variety of persons, after they had passed over, in order to form as nearly as possible, a correct understanding of what course of life here best fitted the person for an entry into, and continuation of life in the spheres. I find that those who have here done their whole duty in the sphere in which they lived, with charity for all, and enmity for none, find themselves "over here" perfectly at home, and ready at once to begin to climb the steep of knowledge, progress and happiness in the immortal world.

But those who lived an untrue life, untrue to themselves, or others, those who violated the laws of their physical or moral nature, find themselves dwarfed in spirit, and they must travel over much of the road they have already been over, to rectify the wrongs they have committed against themselves or others. It is for this cause that many, very many, who have passed over, have been unable to leave the earth's surface, and are plodding away here among you, just as really as if they were still in the form, and by coming *en rapport* with those still of earth, live over much that belongs to earth life.

By the change called death, they have not shaken off their earth life desires, and these bind them to earth; hence the great truth in what Jesus said:

How hardly shall they that have riches enter the kingdom of heaven.

And again,

For where your treasure is there will your heart be also.

There was a spiritual significance to nearly everything that Jesus said; that is, it had reference to the spiritual as well as to the natural world. This is where the so-called Christians of to-day, fail to see the truth in the spirit and essence that Jesus taught it. They are living on the shell, the husks, instead of the "true meat of the word."

The dogma of the Christian church, that Jesus of Nazareth is the Son of God has held the nations who have accepted it back in the scale of development, more than all else besides, and has not only shut the door upon many grand truths, but has furnished a scapegoat to millions upon millions, on which to throw

their sins, virtually licensing them, and leaving the door open for them to commit other and greater sins. All the evidence received from the spiritual side goes to show, that each man must "bear his own burden," and not even the mythical "Son of God" can bear it for him.

I will now give a conversation or communication, that I received through a lady, from W. C. Ralston, of San Francisco, soon after his so-called death. The message was received more than two thousand miles from San Francisco, though the writer knew Mr. Ralston before he went to the Pacific coast, and also while there.

I had sat with the medium at many different times, and received a great variety of communications; as her organization seemed to be adapted to almost any who came. I was not a little surprised and gratified one evening to find W. C. Ralston announce himself, as I knew he had a very firm hold on the feelings of a large part of the people of the Pacific coast, and there was a disposition to hold some parties liable for his death, through their harsh treatment of him, in his hour of great trial. I was also anxious to know whether he really intended to commit suicide.

He said: "You know me; I am W. C. Ralston. I still live, just as real, just as tangible to myself and to others, in the world I now inhabit, as when I was in my mortal body. I thought to get away from the awful maelstrom in which I found myself the last few days of my natural life; but I was mistaken. It was all all here, and I had to take up the tangled thread and unweave it."

"There is nothing lost, all is present; I had woven around me a web, and as I found it closing in upon me, binding me tighter and tighter, I fain would have retraced my steps, but could not. I had been of much use to many, and looked around for help to extricate me from the dilemma into which I had drifted; but none held out a helping hand. Not only that, but they seemed to taunt me with my downfall, even those whom I had lifted into affluence. It was too much for my proud spirit, and I left the Bank never to enter it again."

Oh, the weight of the agony of that hour! How the waves of anguish rolled over me—how my soul was turned back upon itself! I walked I knew not where, with the clammy sweat upon my brow, and the iron eating into my soul, I lived my whole life over in that short hour; I had prepared myself, and I felt as I walked with my back to the scenes of my former prosperity and triumph, that I was leaving them forever.

"Ah, yes, but only in the physical, for I have trod those streets and visited the scenes of my former busy life over and over again, and listened to the criticisms of many, some who through the kindness of their heart did me more than justice, while others to screen themselves, laid the blame at my door. Years that were long and bitter in retrospection have

passed over my head, and I have suffered, and settled my account: yet not without many heart pangs and strong desires to rectify some wrongs. Yes, I have suffered, and through that am purified, and now subdued, but grateful and hopeful. I am ascending the mountain of God's eternal highway, made for all His children, and where all will travel; but some through much tribulation, as I myself have done.

"Oh, vain, self opinionated man; how soon he can be brought low, how little he knows the record he is making for himself, to be unrolled from the tablets of his memory, as soon as he shall put off the mortal coil. How small, and yet how great is man; small when viewed in his physical nature, yet how large when launched upon this eternal shore with an illimitable future before him, with the power to seek out higher and better conditions, or, like the sow to return to her wallow in the mire."

"On taking a retrospect of my life, I find, that it was honeycombed with self aggrandizement. I did much that was good in itself for the benefit of others, and for the city and state in which I lived; but there was *self* at the bottom of much of it, and that taints it, over here, yet here and there I find a violet, a tiny flower that has sprung up as the result of some unselfish act, and Oh, how grateful the emanation of that tiny flower, the fragrance of unselfishness. How happens it that though you and I often walked side by side in earth life, you never mentioned the subject of this beautiful philosophy to me; perhaps if you had, I might have had a staff to lean upon, as you have through all your troubles. But while I had great confidence in your judgment, still it is possible, I might in the whirl of business given it no heed. Yet there were times when I greatly felt the need of some star to guide me, as you have found this to be to you."

I said that I had a delicacy in mentioning it to him, as I knew there were so many who had cast discredit upon it, through charlatanism, or love of gain.

"Ah yes," he said, "but as I see it from my present stand point, it is destined to over spread the earth. It is destined to eradicate all other religions—it is the religion of freedom, of humanity. It is in accordance with the law of development, of progress, and if you could see as I do, those that are behind it, you would never doubt its success. On your side, it is comparatively weak, and humanity is hardly prepared to receive it; but on this side, it is all powerful, and when suitable instruments can be raised up, to voice the power of the Spirit, man will see the 'glory of the Lord revealed,' as never before."

"When I look back and see how men rush and scramble for wealth that in a few years, at most, passes from their grasp, and that with many, corrodes their very soul while living, and if I had not experienced it, I would say, they are insane. A few years, and all is

over, for if ye have drifted in the wrong direction, there is much to undo, that may take long years to efface. When I took upward into the vast future and see the eternal heights for humanity to climb, then look back to earth, I see it as but a mote, a speck, on the ocean of time, and wonder that man will stop to pick it up.

"You, my friend, seem to be in the advance guard of spirituality. Why is this; why are so few awake to this philosophy? Yet perhaps I can answer this question better than yourself. Man is like the acorn, or the bird in the shell,—some pip it sooner than others, through more favorable conditions, or prenatal development. All fruits do not ripen at the same time. It is in the order of nature and all will in due time shed the outer coat of ignorance, and superstition. You may not yet see it, but every groan, every pang, every throes of the spirit has its object, has its *compensation*. Ah, my friend, the scales of the universe are finely adjusted, and to all in the end, will be meted out exact justice, and all will see it, and be satisfied."

The foregoing was all said through the medium, in a deep, measured tone, indicating deep thought and reflection, and as there seemed to be a slight pause here, I ventured to say, "Mr. Ralston, did you commit suicide? I do not ask from idle curiosity, but to know what was its effect, if true, upon your present or future life."

He said: "Yes, I did commit suicide. I drank from a vial which threw me into spasms in the water, where I had gone for the same purpose."

After quite another pause I said, "Do you now regret it; or would you do the same again?"

"I sincerely regret it; but, I could not survive the loss of position I saw staring me in the face. I had the courage to die, but not to live, in my changed position. Oh, if I had had some one to sympathize and advise with me; but I had not. I had held myself *above* advice or sympathy, and when I needed it, I had it not. I would under the same circumstances commit the same act again. My pride was so wounded I could not look up, I could not live."

"How has it affected you since you have been in the world of spirits."

"On waking up I could hardly realize that I was out of the body, so real did everything seem; but when I wanted to accomplish anything requiring the body, I had not the use of it, and yet for a time, at least, I did not seem to be a full fledged spirit. I seemed to be neither of one world or the other, and I walked about as you might imagine a ghost or specter would walk, unable for a time to identify myself with either the physical or spiritual. I found myself, as it were, a stranger, and yet I was attracted to the things I had just quitted the day before, but without the power to manifest myself. It was some time before I learned the laws that govern spirit life.

"I felt like an unbidden guest at a feast; I had come before my time, and there was no place prepared for me. I found that I could not shirk the responsibilities I had placed upon myself in earth life, and so I had to go to work to unravel the tangled thread of my life, skein by skein, and weigh them all in the balance, before I could take a step in advance.

"No let every man brave the ills of life as best he can, and leap the barriers of time only by natural law, rather than by his own hand; for he can not get away from it. Between that life and this, is but a step, and while you can not see where we have gone, we can look back with all the poignancy of remorse, or joy, as the case may be, and live over again every act of our lives, and those are more than fortunate that can look back at every act of their lives with complacency, and not with shame.

"The lessons and experiences of life are in many cases very severe, cutting between the 'joints and the marrow' of the soul, and causing the spirit to writhe in its agony. But I have yet to hear of one spirit, that, after it emerged from the fiery ordeal of conscience, stricken, suffering, but what said, 'I would not forgo all that I have suffered, for I feel, that I have been benefited and purified by the ordeal, and I can now sympathize with others, who have strayed into forbidden paths, and help them to rise above the temptations, and petty annoyances of earth.' Ah, my friend what a problem life is, what a wonderful thing is the human soul.

"I could not tell you all that I have passed through, much of which has been *interior* experiences, growths, and developments of the soul or spirit, and yet they are most real, and would fill volumes.

"How I stand and gaze in wonder and awe, as my vision is opened to see the wonders all around me, that but yesterday, were all unseen to me. It is all around us, but until we are developed up to it, we cannot see it.

"How man in the physical looks around him, and imagines himself of some importance; but a whiff of wind, the merest accident, removes him from his busy life, and he finds himself as helpless as the child in the cradle, until he learns the laws essential to his spiritual well being. These laws are not man-made, but laws that all can live up to, and be benefited by. Yet they are so simple, that no priests are necessary to explain them. O my friend, I have learned that the laws of God are based upon eternal justice to all, and for all, and none can disobey them, or set them aside, with impunity. The man who wrongs or robs his neighbor, wrongs and robs himself; all will ultimately be gathered into the same fold, and all will rejoice together."

Those who have imbibed Catholic ideas have been taught that the instant death occurs, the soul is grabbed up, a special judgment held, and he is sent either to heaven or hell, or may be, if God happens to be in a lenient mood, to purgatory. But the Presbyterian God is a harder God, and has no purgatory. With

them it is either heaven or hell at once. And yet the Bible account seems to indicate that they will all be judged over again at the "last day," dragging the sinner out of Hell, and the saint out of heaven, for that purpose. We can imagine that the sinner who has been frying in hell without consuming for a million of years would be glad of the respite; but the saints, we should think, would rather consider it "lost time" to be away from the joys of heaven.

Then if both the saints and sinners have lived all that time without their bodies, what need an they have for them? If the wicked can be fried in hell without their bodies, as it is said they are, what need of collecting all the old bones from the bone yards, to send some to heaven and as it would seem now, much the largest crowd to hell.

The idea is simply preposterous. But whenever you corner an orthodox or a Catholic, he will say, "Oh, everything is *possible* with God;" and thus all manner of foolishness is heaped on Him.

How much more feasible the statement of Mr. Ralston just read, that "as ye lie down so shall ye rise up," and that that life is a facsimile and continuation of this, only a step higher, and with the door wide open for advancement and reform.

How much more consonant with the idea of a just and merciful God, to deal with man, the highest type of created things, as a conscious reasoning being, than to treat him as a tyrant would treat his slaves. Humanity is trying to outgrow all tyranny and the law that "might makes right," and the quicker we place God on that higher "platform" the better; else we will have better and more humane man on the footstool, than on the throne, which God forbid.

As all religions and conceptions of God are man-made, let us give God the benefit of our highest conceptions of what a God should be; so that if we should ever be called before Him, we will not be ashamed for having maligned and misrepresented Him.

Let us not misconstrue matter with mind. Mind and matter have always existed: matter has all the lower qualities, and when awakened into life is gross, sensual, selfish; and man to be individualized has to be brought up through all those grades of physical life by the spirit, to become a perfect man. The law of experience (so-called), good or bad, is a lesson in some direction. Nothing is in vain, God is in all and through all, and will work out His stupendous plans, with or without man's aid, as He in His infinite wisdom may see fit.

(To be Continued)

Washington, D. C.

B. O. J.

A LETTER.

Editor Light in the West:

I received your paper and may say I feel a deep interest in its utterances in all things connected with man's welfare in this era of spiritual unfoldment, are all bright with many signs of promise.

And if your humble co-worker can assist in rolling further away the heavy stone of theology from mortal minds and loving mortal hearts so as to let the light shine in there, letting human reason rise to its own proper level of uses, as the great distinctive feature of man's nobility above all known existing intelligences, save that of the angel ministrants, it will be my good pleasure to voice such utterances as may seek to find expression in and through you as an important factor in our world's enlightenment. The grand truths of Spiritualism of the nineteenth century have reached the inner sanctuary of many lovers of the truth, and they will be fearless to declare it as the best gift to man.

Spiritualism and its glorious revealments which destroy former mysteries and myths, their fallacies, their miracles, their forgeries and fiction which prove nothing higher than such unsubstantial stuff, are about to be removed and for man to rise to a degree in knowledge and intelligence worthy of himself and his own birthright.

Yours truly, E. P. GOODSSELL.

New Haven, Conn.

CHIRO-PSYCHOMETRY.

OR THE READING OF THE SOUL BY MEANS OF THE HAND

BY ROBERT ALLEN CAMPBELL.
X.

Before leaving the hand in general, and, entering upon the treatment of the particular parts, I wish to correct a very general—almost universal—error in relation to the effect of different employments upon the size and extent of the hand. What I here state is in perfect accordance with the philosophy of chiro-psychometry, and has been confirmed by thirty years' observation among all classes, and by the examination of more than twenty thousand pairs of hands. It is generally supposed that labor makes the hands large, horny and ill-shapen, and especially that it causes joints to enlarge or become prominent. These common opinions concerning labor changing the hands are almost wholly unfounded, and the grain of truth in them is only a secondary effect. Labor enlarges the hand only as it does the arm only as it develops manipulating tendencies and working abilities; and so is still an index of the person's physique and mentality. That is the hand changes only as the whole man changes, in consequence of his developing mental and physical power; that is, a man does not become a good manipulator in consequence of his developing large hands, but as he develops the mental qualities which made him a good, careful, exact and industrious worker, he at the same time, as a secondary matter and adjunct, also develops the proper kind of hands to best perform the manifestation of his peculiar ability.

I have examined hands of young men idle, useless, inapt for industrial pursuits. Then in later years, after necessity had forced these young men to make themselves useful; when they had become mechanics—industrial workers—and thus developed mechanical and manipulating ability, I found their hands just as

different from their former shape and size as were the characters of the men. That is, the hand was at each reading—ten years apart—the index of the character at that time, and so it was every day during the transitional growth.

Labor with the hand does not enlarge the joints. Calculation, the study of logic, fretfulness, melancholia, worry does enlarge the finger joints. The meaning of the smooth and knotted joints in the fingers will be noted further on. Large joints do not indicate past manual labor, but mental struggle.

Of course the hand may be injured by accident or by disease, either in curtailment or enlargement of any of its parts, and when so changed its value as an index of character is so far modified. But labor, unless it is such as to destroy some part of the hand, does not materially change its representative character. The skin of the hand is thickened and toughened by labor or rendered smooth and tender by some employments. Such injuries or changes are generally, however, not misleading, for an enlargement by any peculiar employment or by any disease or any discoloration or change in the texture of the skin, is easily distinguished from an ordinary development. Accidental or abnormal changes are as easily detected by the hand reader as the scar from a cut in the hand is distinguished from the lines naturally there.

THE THUMB.

In occult matters the thumb plays an important part. And we will do well to bear in mind, that while the preposterous teachings of the occult arts may be, and usually are, very absurd in their pretentious theories and nonsensical in their contradictory conclusions, and, hence, are only impeding rubbish to the merely technical scientist, who loftily thrusts them aside as unworthy of examination even; that, still, these same scientific absurdities are of great interest, and of real value, to the philosopher and the poet; for they suggest to the former, and bring to the imagination of the latter the real truth—or at least point out the direction in which exploration must be made for the discovery of such truth.

Many expressions in literature, classic and provincial, referring to the thumb are simply unmeaning jargon until we know something of the supposed power and susceptibility of this, "better half of the hand." When, however, we understand the occult meaning and the real importance of the thumb these hitherto barren phrases become filled with a new life and sparkle with poetic beauty.

Ancient history tells us of certain nations who mutilated their prisoners of war by cutting off their thumbs. This not only destroyed the hand for all warlike purposes, but carried with it a disgrace of most humiliating significance.

When the vanquished gladiator in the Roman arena saw the spectators with "thumbs up" his heart rejoiced, for he then knew his valor, though overcome, had won him life and free-

dom because he had proven himself a man.

Biting the thumbs was an old and most insulting method of declaring another as lacking in the essentials of manhood.

The witches consulted their thumbs as prophetic, saying:

"By the pricking of my thumbs
Something wicked this way comes."

Superstitious people cover their thumbs to avert the threatened danger of the "evil eye."

In ancient enchanting and in modern mesmerism, the thumb is a pivotal point.

A celebrated writer says: "The superior animal is found in the hand—humanity in the thumb."

Idiots, new-born children, feeble-minded people, epileptics going into a spasm and the dying, usually double the fingers over the thumb in shutting the fist.

(To be Continued.)

WOMAN'S CROWN.

BY MRS. NETTIE P. FOX.

Mediumistic Author of the "Golden Key," "Phantom Form," "Mysteries of the Border Land," "Old Shylock the Vampire," etc.

CHAPTER I.

"One may smile and smile and be a villain still."

The morning after the graduating exercises at Miss Gwin's popular seminary, a group of young ladies stood conversing in the pleasant parlor where they had assembled to exchange a few words before parting, it might be for years, it might be forever.

"I say, girls, we are making too serious work of this parting, let us talk of the future. What do you all intend to do in life?" said little Ethel May, a blue-eyed, pink-cheeked girl, usually called "Baby" on account of her diminutive size and childish ways.

"I shall spend one or two seasons in society, marry a wealthy man, have an elegant home, and become a leader in fashionable life," said handsome Kate Irwin.

"I hate a humdrum, stupid life, no marriage for me; I intend to cultivate my voice and become an actress," exclaimed ambitious Julia Ward.

"I shall teach school," said modest Emma Dill.

After several others had expressed themselves, Ethel turned to a tall, graceful girl with large, brown eyes and clear, olive complexion, and asked:

"What are you going to do, Margaret Eaton?"

"She is so fastidious, she will never marry," exclaimed Kate Irwin.

"She will be a preacher or missionary," ejaculated Julia Ward.

"Silence, let Miss Eaton be heard," said Ethel.

"I do not know that I have any choice; I am very happy in the thought of returning home, where I hope to remain with my parents many years. I am not ambitious, believe that the ability to comprehend duty and the strength to perform it, the brightest crown that ever adorned a woman's brow," replied Margaret.

"Why, if I could talk like that, I would study law and make a great name, but as I have neither talent nor self-reliance, I shall dedicate my life to love. You may laugh, but I know it will come, such love as we read of in novels; I shall meet a grand, handsome man, he will be much

superior to me, but will think me an angel, and his love will be the happiness of my life," said Ethel.

If these young girls could have lifted the veil concealing the future, how different would have been their thoughts; it is a merciful Providence that screens our life path and covers with roses the portals leading to spheres we would not otherwise have the courage to enter.

Margaret Eaton was the only child of wealthy parents; her home had been so pleasant, so far removed from the conflicts of the world, that she knew but little of the trials lying beyond its circle. At eighteen, she was beautiful and accomplished, the idol of her parents and greatly to their satisfaction, fancy free.

Ethel was devotedly attached to Margaret; she wrote long, affectionate letters, confiding to her all the secrets of her innocent heart. A little over a year after leaving school, she wrote that she had found her idol and from that time until their marriage, a few months later, her letters were filled with a most extravagant portrayal of her lover's many estimable qualities. Ethel was to be married on Christmas eve, and wanted Margaret to spend a month with her at the elegant home of her parents in New York City. Mr. and Mrs. Eaton readily gave their consent and with a light heart Margaret bade farewell to her quiet home in the interior of the state and went to the great metropolis.

Mr. La Mar, the man to whom Ethel was about to entrust the happiness of her life, was of French descent; tall, graceful, with regular features and dark curling hair; he possessed fine conversational powers, an inexhaustible fund of wit, gentle and refined manners.

"What do you think of him, is he not handsome and just perfect?" asked Ethel after Mr. La Mar's first visit after Margaret's arrival.

"I trust he is as noble as he is fine looking; there can be no one quite good enough for my loving, little friend," was the cautious reply.

Ethel looked disappointed and exclaimed impulsively:

"You do not like him! You talk just as mamma does, but papa and I understand him better."

Margaret smoothed the hair from the fair brow, and kissed the flushed cheek, saying:

"Darling, you must not think I do not appreciate your idol; my affection for you may make me over cautious; it is four weeks before your marriage, by that time I may be as earnest in his praise as you could desire."

"Yes, I am sure you will unless—tell me, Margaret, have you ever loved?"

"No, Ethel."

"Well, then you will very soon; he is just the one to win your affection."

"Of whom are you speaking?"

"Of Mr. Aldrich, a friend of Mr. La Mar's; you will meet him to-morrow."

Margaret laughed lightly; she had not the slightest wish to exchange the well-trying love of her parents for the affection of a stranger, and changed the conversation by asking:

"What is Mr. La Mar's business?"

"He studied law, but his father died last year and left him a large fortune, so he is not now practicing his profession."

Margaret learned that Mrs. May had very reluctantly given her consent; she did not like Mr. La Mar, but as she could present no reasonable objection, her husband over-ruled her seem-

ingly groundless fears and preparations were made for a great wedding.

Mr. La Mar exerted himself to make a favorable impression upon Margaret and succeeded so well that before the four weeks had passed, she blamed herself for having judged him so hastily; he was devoted to Ethel and there seemed no reason why she should not be as happy as she anticipated.

Mr. Aldrich was a bachelor several years older than Margaret, prepossessing in appearance, with kind, gray eyes, and a soft voice, musical as the sound of laughing waters. He had not the sprightliness of Mr. La Mar, but was more intelligent and possessed wonderful magnetic power. Margaret had met many more attractive and cultured gentlemen in her own home; there was one who would have given all he possessed could he have caused her cheeks to flush and her eyes to drop as they did in the presence of this stranger.

Margaret's visit passed like a fairy dream; she lived in a whirl of gaiety very bewildering to one unaccustomed to it; every day Mr. Aldrich called and spent several hours with the ladies and in the evening was ever ready to accompany them to some place of amusement. The wedding was over, Mr. and Mrs. La Mar left for Paris and Margaret returned to her home; not as she had left it, but as the promised bride of Mr. Aldrich. Her parents were not pleased with the sudden engagement and decided the marriage could not be consummated under two years, thinking by that time Margaret would cease to be interested in one who undoubtedly exercised a psychological power over her. This arrangement seemed satisfactory to all, even Mr. Aldrich making no objection, only by asking the privilege of corresponding with Margaret.

Six months later, Mrs. Eaton was attacked with a low fever which soon carried her from earth. This was Margaret's first great sorrow and it was long before she could be reconciled; she knew nothing of the philosophy of death, her idea of the other life was not in advance of the religion in which she had been educated; the kind minister did his best to comfort her, but he possessed no more rational ideas of the condition of departed spirits than that accepted by the masses and Margaret failed to receive the light she sought; it never occurred to her that her idolized mother could be in less favorable conditions than when upon earth, but questions never before suggested to her mind, were constantly demanding answers which no one seemed competent to give. Grief was fast stealing the freshness and joy from her life; her father noticed the change and resolved to close the house and take her abroad.

Three months after Ethel's marriage she ceased to write to Margaret and a year passed without having received a word; it was therefore a great surprise to meet Mr. La Mar in Paris. To her anxious enquiries about Ethel, he replied with apparent emotion:

"It makes my heart bleed to speak of her. Oh, Miss Eaton, I have suffered a terrible bereavement."

"Surely—you do not mean—"

"Yes, yes, it is too true; I lost her under the most trying circumstances. Soon after our marriage I discovered she was very unhappy and endeavored in vain to learn the cause. She denied having any trouble or of concealing any-

thing from me, and became silent and morose, refused to correspond with friends and at last declined to write even to her parents; I tried to persuade her to return to her friends for a time, but in vain and oh, Miss Eaton, spare me the terrible recital."

Mr. La Mar covered his face with his hands and seemed convulsed with grief. Margaret wept with the stricken man; her heart was still bleeding over the loss of her beloved mother, and no thoughts but those of the tenderest pity were entertained toward the man who had been the husband of the loving Ethel. Mr. La Mar noted the effect of his words and said between his sobs:

"Dear Miss Eaton, your sympathy is sweet and true; oh, if you could have been with us in those terrible weeks of torture, she might have been spared, and now you are going away so soon."

"Yes, we must embark to-night."

"Without even seeing her grave?"

"I regret it, but I do not believe papa could be induced to remain longer."

"Then dear young lady, may I ask you to do a favor for me? will you kindly call on Mr. and Mrs. May and assure them that it was not my fault that Ethel did not write, that I repeatedly urged her to do so, and also to visit them, and please tell them how heart broken I am?"

With these words Mr. La Mar again covered his face and groaned as if in the deepest agony.

Margaret willingly consented to carry his message, but on reaching New York City, found the house formerly occupied by the Mays had been sold, and no one could give the slightest clew to their present residence. A few weeks later, she received a letter from Mr. La Mar, filled with expressions of grief for his lost love and earnest enquiries after Mr. and Mrs. May, from whom, he said, he had not received a word since his announcement of the loss of their daughter. This letter and several others were kindly answered.

One week before the time for Margaret's marriage, she was surprised by the arrival of Mr. La Mar, who made frequent calls and assumed the familiarity of an old friend. One evening Mr. Eaton mentioned his daughter's approaching marriage, and remarked that Mr. Aldrich would arrive from the East on the following day. Mr. La Mar was greatly disturbed, and said he supposed Margaret's acquaintance with his friend had not resulted in anything more serious than a flirtation; that he should not have returned to this country, had he known of the engagement. A heavy cloud seem to shadow his spirit; he sat with eyes fixed upon the carpet and an ominous frown upon his brow. Later in the evening, he invited Margaret to walk upon the moon-lit lawn, and surprised her by a declaration of love. In vain she endeavored to check the torrent of impulsive words. At last she freed her hand from his, saying:

"Listen, one moment, I beg of you listen!"

"No! I cannot, will not listen, until you tell me there is hope; that my love is not in vain, that—"

"Mr. La Mar, you force me to speak plainly; day after to-morrow is my wedding day; I have been engaged to Mr. Aldrich for two years."

"Margaret, he is unworthy of you, you will doom yourself to a life of misery if you wed him, be warned in time, it's not yet too late and trust one to whom you are dearer than life. Marg-

ret; that man is not capable of loving you as I do; come my beautiful one, my pearl!"

He extended his arms to clasp the fair girl, standing so white and still in the moonlight.

"Stop!" she cried; "Not another step, not another word! the gentleman I am about to marry, is your friend; you have basely disregarded the sacred tie, not only trying to rob him of my respect and the affection to which he has remained faithful, under the most discouraging circumstances, but you have also attempted to make me false to myself and him Go! base man, and never enter my presence again!"

Margaret turned to retrace her steps, but Mr. La Mar stepped before her saying:

"Margaret, you are cruelly unjust, I only meant to save you; Mr. Aldrich does not, cannot love you, his nature is low, he cannot be faithful to any one."

"Let me pass! I will not listen to another word!"

"Go then, but remember the time will come when I shall wring your heart as you now wring mine; when you will plead as earnestly and vainly for mercy as I have for love; go, and remember the love inspired by Ethel was not anything in comparison to the will, tumultuous passion you have awakened; remember, girl, this love will change to deadly hate, that will follow you as long as you live."

These fierce, wild words were uttered in a sharp, ringing tone and filled Margaret with a nameless dread that haunted her for years, but her heart was erect and her step firm, as she re-entered her home. She made no mention of what had passed at the interview with Mr. La Mar, and three days later gave her hand to Mr. Aldrich, going at once to make her home in an Eastern city, where her husband was practicing his profession.

See "An Unparalleled Offer" in next column.—Ed.

SECOND MEETING OF SPIRITUALISTS.

According to the request made by a meeting held July 6th, 1886, quite an increased number of the friends of the spiritual cause met at the office of *LIGHT IN THE WEST*, on Tuesday July 13th, and organized by calling Mr. Archer to the chair, and appointing Mr. Lyle Secretary. The minutes of the last meeting were read and on motion of Mr. Priegel were approved and to be preserved for record in the book of the records of the association to be formed, of which this was the first preliminary meeting.

The report of the committee of four appointed at the last meeting was to the effect that they had conferred with a large number of Spiritualists, who without exception expressed themselves as favorable to an organization for the purpose of securing regular lectures, and otherwise promoting the interests of the cause; that they would attend subsequent meetings and aid the work financially. That suitable Halls could be secured at from five to ten dollars per month with seating capacity of two hundred to five hundred persons. The report was approved.

Mr. Goettler made a statement that on account of having to be absent from the city he requested the name of Mr. L. Baebler be placed on the committee instead of his, which was agreed to and the com., (Messrs. Fay, Lyle, Tibbitt and Baebler,) requested to continue their work and report at next meeting. They were

also instructed to secure a large and suitable room or hall for the next meeting and to announce the location of the same in next week's issue of *LIGHT IN THE WEST*.

Mr. Greenwald offered a resolution, which after general discussion was adopted,—that a committee of four be appointed by the chair to draft a Constitution, By-Laws, Rules or Regulations, for the formation and government of a spiritual society as contemplated, and to report at next meeting. The committee appointed consists of Messrs. Greenwald, Priegel, Beckwith (of East St Louis) and Thompson. On motion of Mr. Beckwith it was agreed that Mr. Archer be requested to continue in the paper to solicit expression of opinions in relation to asking the Southern Association of Spiritualists to hold their meeting here next spring, and to intimate if they will aid it financially.

On motion of Mr. Thorp it was agreed that the next meeting be held on Tuesday, July 27th, at 7:30 p. m., and that all interested in Spiritualism are cordially invited to attend.

On motion adjourned.

Our sanctum was crowded to overflowing at this meeting, there being more than three times the number which attended the first one. If the numbers increase in the same proportion at the next three meetings we will then need a hall sufficient to seat five hundred persons; but we do not expect it. This however shows the interest existing, and willing to be manifested in the cause at St. Louis. The discussions on all the subjects that came before the meeting, and in relation to business were earnest in expression and harmonious in spirit. All seemed to have but one great purpose in view, and that was, *organization*. When the committee that was instructed to secure a room for the next meeting have done so we will cheerfully give the notice in next week's issue. Also, in compliance with the request made of us concerning the

SOUTHERN ASSOCIATION,

we again ask all who feel an interest in securing that meeting here to call in and see us or by letter give us their views. Whatever is done must be settled at our next meeting, as their camp-meeting at Lookout Mt., Tenn., begins Aug. 1st.

AN UNPARALLELED OFFER.

This week we publish the first chapter of "Woman's Crown," a serial story, written by Mrs. Nettie P. Fox, inspirationally, and to be continued in the *Spiritual Offering*. For further information as to what this story will be, we refer the readers to this first or introductory chapter, on another page, and to the *Offering* itself. The name of the writer is sufficient guarantee for the production. By special arrangement with the editors and publishers, we are able to offer to New Subscribers, that paper and *LIGHT IN THE WEST*, both one year for \$2.25. Investigators of spiritual philosophy and its kindred subjects are thinkers and people of good sense; hence it has been our policy not to blow very much about what we were giving them to read, and especially not about what we were going to do. We are not ashamed of our record in the past. We expect to make our future not worse than the past, not only as good as the present, but, now being

a weekly we will double our old issue. and it is our purpose to be larger and every way better than we are at present, before a year rolls around. Our subscription price remains at One Dollar until the first of September. Whether it will be raised then, and how much, depends upon our success up to, and prospects at, that time. This agreement with the *Offering* only continues till then. New subscribers can secure both papers for a year by remitting the above amount (\$2.25) in accordance with directions to be found on our first page.

BOOK AND OTHER NOTICES.

We had a call this week from Mr. H. Vincent of H. and L. Vincent, publishers and proprietors of *The American Nonconformist*, Tabor, Ia. He walked in and extended his large sun-burnt hand with a whole souled freedom which seemed to reiterate the motto of his paper, "Total and immediate emancipation from Slavery to Bondholders, Railroad Corporations, National Banks and Ecclesiastical Dictation." He was in the city purchasing more printing-material. Of course this means increased discharges of hot shot, which will belch forth from the old Vincent Nonconformist Battery up there in Iowa. However, part of the new type he said is to be used for the publication, in book form of the recent articles "Why I Left the Christian Church," by his father, James Vincent, Sr., who is editor in chief of their paper.

TRIUMPHANT DEMOCRACY.

This is a book of the day, and for the day. The degrees of progress and height of attainment, in our republic are sharply delineated and fully portrayed. A more vivid and yet more elaborate picture of our country's growth, in the enjoyment of our free institutions has not been printed within the lids of one volume, perhaps ever before. While the reader may or may not agree with the author on various hints, or suggestions upon economic policy, yet Americans can but read it with patriotic impressions of commendation and pride; while their cousins across the waters will doubtless read it with many feelings of regret, thinking that "things have not been so with us." Such is this book, and this is but an inkling from a glance through its more than five hundred pages. Labor's sons of Europe, as well as Libery's sons of toil in America, should read it carefully and think. The book is composed of twenty chapters, four of which,—Conditions of Life, Education, Agriculture, Art, and Music,—are alone worth the price of the book. Published by Charles Scribner's Sons, N. Y.

SPECIAL OFFER TO SUBSCRIBERS FOR LIGHT IN THE WEST.

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First. Those who have only six months yet to run please to notice this,

IN NEW QUARTERS.

Messrs. LORD & THOMAS, of Chicago, the well-known and popular Advertising Agents are about to move into new quarters, which are so spacious, so elegant, and so original and novel in their appointments, that they deserve more than a passing notice.

The building, Nos. 45, 47 and 49 Randolph St., between State and Wabash Ave., is at once the most striking in appearance and the most elegant in Chicago; built of sandstone, it is 71 by 174 feet, practically fire proof, and lighted on four sides. Three large elevators and two spacious stairways, give abundant facilities for passengers and freight.

Messrs. LORD & THOMAS will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. This beautifully lighted room is unbroken by partitions, save a private office in one corner, thus bringing the entire working force of about sixty clerks into one spacious room, certainly the largest office of any advertising agency in the country, if not the largest business office of any kind on the continent.

The various departments are so arranged, that the work passes along with almost mechanical regularity.

While the entire appointments are elegant, the filing department is arranged on an entirely new principle, which amounts to an important invention. Heretofore Advertising Agents have filed their Newspapers in wooden pigeon holes, which not only excluded the light, but caught and retained the dust, and thus proved a nuisance. The new filing department of Messrs. LORD & THOMAS, is made entirely of wire work; a separate compartment is made for each Newspaper, Magazine and Periodical in the U. S. and Canada, about 14,000 in all. The various sections are suspended from the ceiling, and hang clear of the floor, leaving a space under each one so that the entire floor can be swept.

The Chicago Safe and Lock Co., are constructing for the firm one of the largest safes ever built in Chicago.

Our friends who wish to see a copy of our paper when in Chicago, can always find it on file at the Agency of Messrs. LORD & THOMAS.

SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until

SEPTEMBER 1st AT ONE DOLLAR

per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

CAMP MEETING
OF THE

MISSISSIPPI VALLEY SPIRITUALISTS' ASS'N.

The Fourth Annual Camp Meeting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, the grounds of the association, at Clinton, Iowa, commencing on the 4th day of August and continuing through the month. These grounds possess a healthful and beautiful location, situated on an eminence overlooking a city of twenty thousand people and the delightful scenery of the Mississippi river. Speakers and Mediums have been engaged, and a programme prepared that will interest both believers and investigators in the philosophy and phenomena of Spiritualism.

This is by far the largest Camp Meeting of the kind in the west, and has already become an annual and attractive Reunion of the intelligent Spiritualists of the Mississippi Valley and the west. Genuine mediums are welcomed and every reasonable facility afforded them. A good time is assured to all who may desire to attend. For further particulars, address B. B. HART, Clinton, Iowa. D. SKINNER, Sec'y.

Third Annual Camp-Meeting
OF THE

Lookout Mountain Camp-Meeting Association of Spiritualists

Will be Held on Lookout Mt, near Chattanooga, Tenn.
AUGUST 1st to 30th, 1886.

These camp-grounds are owned by the Association and are admirably located for the purpose in the midst of the Finest Scenery in the States. As a Health Resort this Mountain is Famous! The temperature during the whole summer is cool and pleasant. Ample Hotel Accommodation is provided on the grounds and other parts of the mountain. A Mountain Railroad will convey passengers up the mountain, making frequent trips from Chattanooga, so that all who desire can easily stop at hotels in the city and daily attend the meeting. Two Carriage Roads up the Mountain afford pleasant drives for tourists and others who desire to see the grand scenery along the ascent. From the summit will break forth a kaleidoscopic view, which will almost inspire the beholder that he has become a dweller in the realms of spirit. On the mountain the visitors will find points of interest for many day's excursions: Added to all this, there will be Daily Spiritual Meetings. There have been engaged several noted speakers and mediums for the platform exercises. All mediums are invited, and will be given ample opportunity to hold private seances and receive sitters. REDUCED RAILROAD RATES will be effected from all parts of the United States, giving a reduced return ticket to all who, previous to starting, obtain proper blanks from G. W. Kates, Secretary, Atlanta, Ga. Address him at an early date previous to the meeting. Address Stoops & Brown, Lookout Mountain, Chattanooga, Tenn. for hotel rates and accommodations. Tenting Space will be Given Free to any who will bring their own tents. For further particulars, address the Secretary.

G. W. KATES SEC'Y
Atlanta, Ga. P. R. ALBERTS, PRES.
Chattanooga, Tenn.

FOR PHYSICAL AID

Send six cts. postage, name, age, sex, leading symptoms and receive diagnosis of your case with directions that will lead to recovery. **MAGNETISED SILK** that has the miraculous power of giving relief to painful disorders, sent for 15 cts. per sheet, 4 for 50 cts, 10 for \$1.00.

Address: Dr. FRANKLIN WRAY, Andrew, Iowa.

THE HARMONIA.

A Monthly Magazine devoted to Spiritualism. Subscription price, \$1 per annum; single copies 10c. P. A. Richards, Editor and Proprietor, Mrs. Alice Black, Associate Editor and Medium. Published at 878 S. Eighth St., Waco, Tex.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a **READY REFERENCE** where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance.

Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts in Registered letter.

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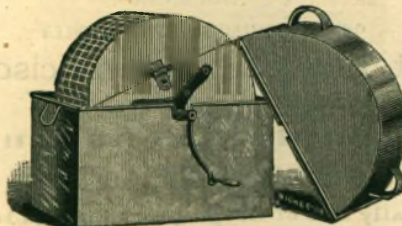
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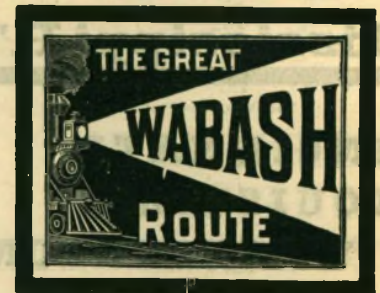
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